Art. IV.—*Notice of a Grant engraved on Copper, found at Kumbhi in the Saugor Territory.*—*By the Editors.*

We present our readers with another *Tamba Patra* in the original, and with a translation which we have made. Dr. Spilsbury has obligingly presented this valuable relic of antiquity to the *Asiatic Society.* He writes, that " the two Copper plates joined by a ring seal were " dug up at *Kumbhi,* on the right bank of the *Herun* river, thirty-five " miles north-east of *Jabalpoor,* and were forwarded by Major Low, " Magistrate of this district. The letters engraved on the plates are " in great preservation, and from their date upwards of 900 years old, " corresponding nearly with inscriptions in stone in the same character (facsimiles of which were forwarded by the late Major Franklin to the Society). " Something may be gleaned of the period when a large " city existed, only six miles west of *Jabalpoor,* now to be traced by " little more than mounds of bricks and cut stones."

The skill and kindness of Lieut. Kittoe, has enabled us to prepare a plate exhibiting facsimiles of the seal and specimen of the letters, together with a table which shews the alphabet of the plates in juxtaposition with the modern Nagri alphabet. The character of the plates approaches that of the *Rajgarh* slab, of which we published the inscription in our *March* number by oversight.

Lieut. Kittoe's neat engraving was published in our *May* number; to which we refer our readers. The Seal is that of Sri-mat Vijaya Singha Deva. The Legend is Durga in her form Maha Laxmi supported by two Elephants. At the foot is the Bull of Siva.

The grant gives us eight generations of the *Kula-Churi* dynasty, beginning with Yuva Raja Deva, who was a descendant of the renowned Kartta Viryya of the race of Bharat.

Yuva' Raja Deva
|
Kokalla
|
Gangeya Deva
|
Karna Deva married Avalla Devi
Yasus Karma Deva
Gaya Karna married Arhana Devi
|
Nar Singh Deva — Vijaya Singh *m* Ga'sala Devi
|
Ajaya Singh Deva

Ajaya Singh Deva, Vijaya Singh, as heir apparent, by order of his mother Ga'sala makes the grant to the Brahmin Sitha Sarma, in the year Sambut 932, or A. D. 876. It is more ancient by 87 years than the *Rajgarh* inscription communicated by Captain Burt.

This grant does not give us any important information. We obtain from it however for eight generations a line of Rajas who ruled in those parts, and it will be observed that a remote ancestor of the grantor married a *Hun*. Unless this be a poetic fiction, it may imply that Hindu princes in remote times assumed some latitude in the selection of wives,—more perhaps than is allowed by the strict law. We presume that the *Huns* were not true Hindus. We have also the designation of the highest officers of Church and State. The high priest,—the chief Confessor—the Prime Minister—the Chief Councillor—the Principal Secretary for foreign affairs—the Chief Justice—the incorruptible Superintendent of Police—and the Chamberlain. The titles given to the ruling prince are most elaborate. Amongst his dependent chieftains are enumerated the *Gaja-pati*, *Aswa-pati*, and *Nara-pati*—titles peculiar probably to particular chieftains. The grant, for redundancy, might be envied by an English conveyancer. The quaintness of some of the old Hindu names may be also observed from this grant. Several of the names are quite obsolete.

The initial verses of the grant are not devoid of merit, but are not so elaborate as the poem on the *Rajgarh* slab.* The perorations of grants of this class have always many verses in common, of which some seem to be *puranik* quotations. These deprecatory and imprecatory verses occur with various readings. We have copied, with alterations suitable to our text, Mr. Colebrooke's versions of a few; one,—the forty second verse—is of peculiar beauty and dignity, and in the translation the classical pen of that distinguished orientalist may be recognized. The imprecations against the resumer are terrific: perhaps they were prophetic. " That rascal who by delusion of avarice, &c."

The inscription was composed by Batsa Raja *Dasa-Mulika*, or *Dasa*-Muli, the chief Justice who witnessed the gift. We have been much puzzled by this unusual term. It seems to be a title denoting the capacity of the dignitary for business. There are a few orthographical errors in the plate, which we have noticed. They seem due to the ignorance of the engraver, the " smith Lema."

* See our March No. Art. I.

It may be observed that in this and other grants the grantor gives the property in the soil, and says nothing of holding tax-free. May it be inferred from this, that the Raja was under the old *Hindu* system considered as the owner of all the lands in his dominions, and that where he granted in proprietory right, the tax-free tenure or exemption from rent to the state, was implied as a matter of course?

TRANSLATION.

OM *glory to* BRAHMA.

1. That deity (1) whose navel is a lotus prevails; and so does the lotus his navel. Excellent too is the lotus-born god (2) produced therefrom; excellent is his offspring, that ATRI; and after them excels that luminary beloved by the ocean, who received his birth in the cavity of his eye.

2. That luminary which glides in the ærial expanse, like as it were a swan on a lake, begat as his son, BODHANA(3), the first prince, a son-in-law domiciled in the mansion of the lotus-loved luminary (4).

3. The son of the god, who rules the waters, obtained as his son PURURAVAS,—him whose concubine was URVASI (5), endowed with numerous incomparable qualities and whose wife was URVARA'.

4. In that race was born BHARATA (6). He was enamoured of the earth *(Viswambhara)*, lovely by her ornament, the ocean, encircling her as a girdle, and whose pure glory rivetted as it were on the pillars of more than a hundred *Aswamedhas* is proclaimed by the YAMUNA.

5. In his race, excellent is that KARTTA-VIRYYA, that warrior wielding without effort every weapon, as if by second nature. Then he supplied the name of *Raja* (7) to the Hare-spotted luminary, the progenitor of his race.

6. That monarch, the lord of kings (firm as the snowy mount), begat the *Kulachuri* race, distinguished by sovereigns spotless in their conduct like pure pearls.

7. In his line was the king YUVA-RAJA-DEVA, foremost of the virtuous, who had purified his capital like the city of *Purandara* (8),—a youthful lion in quelling of kings the pride, which resembles some vast elephant blind with rage.

(1) BRAHMA. (2) VISHNU. (3) *Alias* BUDHA, the regent of Merury, or the Planet itself. (4) The Sun. Mercury is said to be domiciled in the mansion of his father-in-law the Sun, from his approach to that luminary in parts of its orbit. (5) The celestial courtezan. (6) BHARAT is the king, by whose name INDIA is yet designated, *Bhárata Varsha.* (7) Shining. (8) INDRA.

8. Of that lord of the world, the principal ministers placed on the throne his son KOKALLA, whose expanded armies (consisting of four arms (9)) were stopt by conflict with the four seas;—

9. Of whom going forth afar, the glory shewed like a forsaken woman, far surpassing white sandal wood; it reproved the lustre of the moon, and eclipsed a string of pearls.

10. Whose son was GANGEYA-DEVA, the lord of the fortune of the bold,—a falling thunder-bolt on the heads of his enemies,—by his arm, surpassing the length of a city bar. He whose face was decked with smiles, and whose broad chest shewed like an emerald tablet.

11. To whom was dear the abode at the root of the holy fig tree at *Prayag*. When he had obtained emancipation in a better world with his hundred wives, his son KAMA-DEVA reverenced the various quarters by pearls extracted from the frontal orbs of elephants, rent by his sword.

12. By whom was created a pillar in honor of BRAHMA, called *Kurnavati*, as if the mansion of that divinity in this nether world,—the foremost abode of the virtuous,—the root as it were of the twining plant of theology, and the diadem of the stream flowing from heaven.

13. By that lord of the *Kuluchuri* race, on his wife AVALLA DEVI, another LAXMI produced from the ocean of the race of *Huna*, was begot YASASKARMA DEVA, adorned with glory co-extensive with the billows of the ocean, swelling as they did in the doubt of the rise of the luminary who cherishes the hare. (10)

14. Of whose enemies, for an instant, the condition was as if they had repaired to the banks of some lake in the cavity of some great hill, and there perceiving their images in the water like a confronting enemy, they hear the echo of the words "he is come," interchanged in their terror. What beyond this?

15. His son was GAYA-KARNA, of great renown; whose mistress was the earth stained(11) as if replete with the blood, from the throats of his powerful enemies wounded in war.

16. Eager to expand the canopy of his glory in all quarters, adorned with virtue and robed in majesty,—by whom planted, the thorn of grief rankles in the hearts of the beloved of his enemies.

17. On his Rani, ARHANA DEVI, he begat a son, NARA SINGHA, lord of men;—as if a sentient effort on volition.

(9) The four *angas* or arms of an army are elephants' cavalry, cars, and infantry.

(10) The play on the words is lost in the translation. The damsel separated from her lover in Hindu Poetry reproaches the moon. This is a strong hyperbole.

(11) A pun is lost.

18. By largesses of gold *(hiranya)* and clothes *(kasipa)* did he shew great love to the learned *(vibudha* (12)*)* and robbed of his pride the god of love, by eclipsing his beauty.

19. Who in the hands of Brahmins placed five or six gifts, in the form of drops of water—and they with these, quenching their thirst, abashed the ocean which abounds in gems.(13)

20. That sagacious king, who extended his popularity, gratified suppliants with presents commensurable with his weight and other gifts.

21. Who not less than Paras Ram (14) produces envy,—making the world the dominion of *Brahmins* by destruction of the *Kshatrayas.*

22. His younger brother was the king Jaya Singh Deva, served by valiant kings; by whose liberality its glory eclipsed,—Raja Bali, another heavenly tree, withered beneath the surface of the earth.(15)

23. On hearing of the coronation of Jaya Singh Deva, the king of *Gúrjara* deserted his weak kingdom, so also the Turushka; while the chieftain of *Kuntala* neglected amorous dalliance; other kings too *daffing the world aside*, fled beyond the ocean.

24. Of the moon, of whose glory by the light the atmosphere being rendered brilliant, the descending flocks of birds hardly appeared white.

25. Excellent is his son, the king Vijaya Singh, a lion amidst his defeated enemies—a ray reposing on the firmament—a sun on earth, adorned by wide extending glories, the abode of amiable qualities, and the shrine of auspiciousness.

26. May she be honored, the illustrious Ga'sala Devi, of whom,—the sight is as a shower of nectar,—proximity a pure treasure,—and the voice like the rare gem *Chintamani* (16)

Prose.

The chief object of homage—the Indra of the world—the divinity of dependent kings—foremost of the devout in the contemplation of the feet of Va'ma-Deva(17)—a god amongst principal and inferior kings—the chief of the devotees of Siva—lord of *Trikalinga*—lord of the three principalities of the *Gaja-pati*, *Aswa-pati*, and *Nara-pati*—of the victorious Vijaya Singh Deva, the heir apparent prince Ajaya

(12) A double sense pervading this is lost. (13) A preliminary rite preceding gift is pouring some drops of water on the palms of the donee. (14) Vishnu assumed the form of Parus-Ram to quell the pride of the Xatriyas. (15) Raja Bali is celebrated for his liberality. Vishnu, as the dwarf, asked him for three feet of soil which were granted. But the god's expanded feet embraced the whole world. Unable to keep his promise, the king was condemned to hell. (16) *Chintamáni* is a fabulous gem, supposed to yield its possessor whatever may be required—(Wilson). (17) Siva.

SINGH DEVA, son of the great Rani convened the following persons,—SAIVA ACHA'RJYA BHATTARAKA, the great minister,—VIDYA DAIVA, the *Raj-Guru*,—the *Pandit* YAJNADHARA the chief *Porohit*,—the lord SRIKIKI, the great councillor, pre-eminent in faith,—the Lord DASA MŪLIKA, BATSA-RAJA, the chief judge (18) and reporter of state affairs(19),—the lord PURUSHOTTAMA, the principal secretary for foreign affairs(20),—the great chamberlain(21),—the incorruptible superintendent of the police (22),—the treasurer (23),—the master of the horse and elephants,—also other persons resident of the village about to be given. After this, as becometh, he addresses, explains, and orders thus: "Be it known "to you, Sumbut 932, on the anniversary of the age, at *Srimantipuri* "with my assent, by my mother GA'SALA DEVI, who had according to "ordinance bathed in the *Narmada*, and worshipped MAHADEVA for the "sake of augmenting the merit and glory of her parents and self, to the "Brahman SITHA SARMA (the son of CHHITU *Pandit*, grandson of "SULHANA *Pandit*, and great-grandson of JANARDANA *Pandit*, follower "of the metrical veda(24) of the *Sāvarna Gotra*, and devoted to the five "*Pravaras*(25)—BHARGAVA CHYAVANA APNAVAN AURVA JAMA "DAGN) was given, under a grant, the village *Choralaga*, in the "*Patala* of *Sambala*, limited by four boundaries, but exclusive of such "four limits,—together with pasture for kine, water and land, mango "trees and honey, salt-mines, salt-pits,—with right of ingress and egress, "with wilds and marshes, with trees and grass, and so forth rising "spontaneously, *(part obliterated,)* together with woods and forests, "without any let or hindrance. This is the prayer of the giver."

27. RA'MABHADRA again and again exhorts all those future rulers of the earth: this universal bridge of virtue for princes, is to be preserved by you from time to time.

28. And it is said. By many kings, SAGARA as well as others, the earth has been possessed. Whose-so-ever has been the land, his has then been the fruit.

29. He who takes a single tolah of gold, a cow, a finger even of land, abides in hell until the general annihilation.

30. The resumer of land is not expiated by one thousand pools, by a hundred sacrifices of horses, by the gift of ten million of kine.

31. He who resumes land, whether given by himself or by another, is born an insect, in ordure, and sinks with his forefathers.

(18) Maháxa patálika. (19) Maha pradhanartha lekhi. (20) Maha sándhi-vigrahika. (21) Maha pratihára. (22) Dushta sadhya chará dhyaxa.
(23) Bhánda garika. (24) *Sama Veda*. (25) Each *Gotra* has its tutelary or Patriarchal *Rishi*. The *Pravaras* are the companions of the *Rishi*.

32. Furrowed by the plough, together with seed,—in proportion as he gives culturable land acquired by himself, does he abide in heaven.

33. The giver of land dwells sixty thousand years in heaven. The resumer and the abetter live so many years in hell.

34. They who seize property dedicated to the gods or Brahmins are born black snakes, residing in dry caves, in woods destitute of water.

35. Wrongly taken, or caused to be taken, of the taker or causer, the race until the seventh degree burns.

36. Those of our lineage say—This gift is to be respected. The fortune of men is fickle, like bubbles of water; gift is the fruit of another, and therefore to be preserved.

37. For the benefit of the subject, the wise should regard fixed ordinances. That rascal who by delusion of avarice resumes, suffers a miserable existence.

38. The gifts, which have been here granted by former princes, producing virtue, wealth, and fame, resemble orts and vomited food. What pure man would resume them?

39. He who receives lands, and he who gives, both are virtuous doers, and certainly go to heaven.

40. A conch, a coach, a parasol, lands, a horse, a good elephant, are the indications of land-giving. This is the fruit, Oh PURANDARA.

41. In this race and in another race whoever may be king, of him a suppliant, I beg with clasped hands—Let him not resume this grant.

42. This sovereignty of the earth totters with the stormy blast; the enjoyment of a realm is sweet but for an instant; the breath of man is like a drop of water on the lip of a blade of grass;—virtue is the greatest friend in the journey to the other world.

43. Born in my race or in the race of other kings, those stern monarchs of futurity who may preserve the lands of gods and priests, in honor of them do I place my clasped hands to my forehead.

Prose.

Written by BATSA RAJA, son of SRI DHARMA removing wounds, a stranger, and capable of ten works. The Pundit SRI KESAVA caused to be written, and the smith named LEMA engraved. Be there auspiciousness.

ओं नमो ब्रह्मणे ॥

जयति जलजनाभस्तस्य नाभीसरोजं
जयति जयति तस्माज्जातवानब्जसूतिः ।
अथ जयति स तस्यापत्यमत्रिस्तदक्ष्ण
स्तदनु जयति जन्म प्राप्तवानब्धिबन्धुः ॥१॥

अथ बोधनमादिराजपुत्रं गृहजामातरमब्जबान्धवस्य ।
तनयं जनयाम्बभूव राजा गगनाभोगतडागराजहंसः ॥२॥

पुत्रं पुरूरवसमौरसमाप सूनु
र्हैवस्य सप्तजलराशिरसायनस्य ।
आसीदनन्यसमभाग्यशतोपभोग्या
यस्योर्वशीच सुकलत्रमिहोर्वरा च ॥३॥

अत्रान्वये किल शताधिकसप्तमेध
यूपोपरुद्धयमुनोक्तविविक्तकीर्त्तिः ।
सप्ताब्धिरत्नरसनाभरणाभिराम
(a)
विश्वम्भराशुभरतो भरतो बभूव ॥४॥

हेलागृहीतपुनरुक्तसमस्तशस्त्रो
गोत्रे जयत्यधिकमस्य स कार्त्तवीर्य्यः ।
अत्रैव हैहयनृपान्वयपूर्वपुंसि
राजेतिनाम शशलक्ष्मणि चाकरोत्सः ॥५॥

स हिमाचल इव कुलचुरिवंशमसूत क्षमाभृतां भर्त्ता ।
मुक्तामणिभिरिवामलवृत्तैः पूतं महीपतिभिः ॥६॥

(a) In original स is erroneously written.

तत्रान्वये नयवतां प्रवरो नरेन्द्रः
पौरन्दरीमिव पुरीं स्वपुरीं पुनानः ।
आसीन्मदान्धनृपगर्वगजाधिराज
निर्माथकेसरियुवा युवराजदेवः ॥७॥

सिंहासने नृपतिसिंहममुष्य सूनु
मारूरुपन्नवनिभर्त्तुरमात्यमुख्याः ।
कोकल्लमर्णवचतुष्टयवीचिसंघ
संघट्टरुद्धचतुरङ्गचमूप्रवारं ॥८॥

इन्दुप्रभां निन्दति हारगुच्छं
जुगुप्सते चन्दनमाक्षिपन्ती ।
यत्र प्रभौ दूरतरं प्रयाते
वियोगिनीव प्रतिभाति कीर्त्तिः ॥९॥

मरकतमणिपट्टप्रौढवक्षाः स्मितास्यो
नगरपरिघदैर्घ्यं लंघयन् दोर्द्वयेन ।
शिरसि कुलिशपातो वैरिणो वीरलक्ष्मी
पतिरभवदपत्यं यस्य गांगेयदेवः ॥१०॥

प्राप्ते प्रयागवटमूलनिवेशबन्धौ (b)
सार्द्धं शतेन गृहिणीभिरमुत्र मुक्तिं ।
पुत्रोऽस्य खड्गदलितारिकरींद्रकुम्भ
मुक्ताफलैः स्म ककुभोऽर्चति कर्णदेवः ॥११॥

अग्र्यं धाम श्रेयसो वेदविद्या
वल्लीकंदः स्वःस्रवन्त्याः किरीटं ।
ब्रह्मस्तम्बो येन कर्णावतीति
प्रत्यष्ठापि क्ष्मातलब्रह्मलोकः ॥१२॥

(b) For the dental *S* miswritten in the plate this is substituted.

अजनि कुलचुरीणां स्वामिना तेन कृष्णा
न्वयजलनिधिलक्ष्म्यां श्रीमदावल्लदेव्यां ।
शशभृदुदयशंकाक्षुब्धदुग्धाब्धिवीची
सहचरितयशःश्रीः श्रीयशःकर्म्मदेवः ॥१३॥

अत्युत्तुङ्गगिरीन्द्रकन्दरसरस्तीरं कथञ्चिद्गतै
रीषन्निर्वृतिमद्भिरागतमिति त्रस्तैर्वदद्भिर्मिथः ।
आकर्ण्य प्रतिशब्दमम्बुनि निजं विम्बं मिलद्वैरिवत्
संवीक्ष्य क्षणमासितं किमपरं यस्यारिभिस्तं तथा ॥१४॥

तस्यात्मजोऽभूदतुलप्रतापः श्रीमद्गयाकर्ण इति प्रतीतः ।
यस्याहवेष्वङ्कुतवैरिकण्ठच्छेदास्रपूर्णेव धरानुरक्ता ॥१५॥

तितांसुना दिक्षु यशोवितानमुन्नम्रवंशेन गुणान्वितेन ।
येनारिकान्ताहृदयेषु गाढमारोपितःसज्जति शोकशंकुः॥१६॥

असावह्लणदेव्यां श्रीनरसिंहनरेश्वरं ।
संवेदनमिवेच्छायां प्रयत्नं सुषुवे सुतं ॥१७॥

उच्चैर्हिरण्यकशिपुप्रतिपादनेन
प्रीतिं परां विबुधसंहतिषु प्रकुर्वन् ।
सौन्दर्य्यमारविनिवारितमारगर्व्व
श्चित्रं तथाप्ययमहो नरसिंहदेवः ॥१८॥

यो ब्राह्मणां पाणिषु पञ्चषाणि
दानानि धत्ते पयसां पृषन्ति ।
तरव तृष्णामवधूय ते च
रत्नाकरेपि प्रथयन्त्यवज्ञां ॥१९॥

महीभर्त्ता महादानैस्तैस्तुलापुरुषादिभिः ।
मतिमानिकरत्यर्थं कृतार्थयति योऽर्थिनः ॥२०॥

कुर्वन् मही ब्राह्मणसादरिक्षत्रनिवर्हणः ।
साद्धं परशुरामेण यः स्पर्द्धामधिरोहति ॥२१॥

तस्यानुजो नरपतिर्जयसिंहदेवः
शौर्य्योज्ज्वलैरपिनृपैः क्रियमाणसेवः ।
यद्दानलुप्तयशसेव सुरद्रुमेण
व्यद्रावि भूतलतलेबलिना प्रलीनं ॥२२॥

(c) राष्ट्रं गूर्जरभूभुजा तु कुबलं मुक्तं तुरुष्केण च
त्यक्तः कुन्तलनायकेन सहसा कंदर्पकेलिक्रमः ।
(d) श्रुत्वा श्रीजयसिंहदेवनृपतेराज्याभिषेकं नृपाः
सन्त्रासादपरे प्यपास्य जगतीं पारं ययुर्वारिधेः ॥२३॥

कथञ्चिद्यद्यशश्चन्द्रचन्द्रिकाधवलीकृते ।
बलच्चा लक्ष्यते व्योम्नि (e) पतन्ती खगसंहतिः ॥२४॥

रमणगुणनिकेतः केतनं मङ्गलानां
प्रचुरतरयशोभिः शोभितस्तत्तनूजः ।
नृपतिरवनिभानुर्विश्वविश्रान्तभानु
र्जयति विजयसिंहः संहतारातिसिंहः ॥२५॥

दृष्टिर्यस्याः सुधावृष्टिः सन्निधिश्चापि सन्निधिः ।
वाणी चिन्तामणिः श्रीमद्जीयाद्गासलदेव्यसौ ॥२६॥

स च परमभट्टारकमहीशक्राधिराजपरमेश्वरश्रीवामदेवपादा
नुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वर परममाहेश्वर त्रि
कलिंगाधिपतिनिजभुजोपार्ज्जिताश्वपतिगजपतिनरपतिराजत्रया

(c) Obscure in the original; supplied by conjecture.

(d) An orthographical error is corrected.

(e) Inserted by conjecture.

धिपतिश्रीमद्विजयसिंहदेवपतेर्विजयिनः महाराज्ञीश्रीमहाकुमारः श्रीअजयसिंहदेवः महामंत्रिशैवाचार्य्यभट्टारकश्रीमद्राजगुरुर्विद्या दैवमहापुरोहितपण्डितयज्ञधरधर्म्मप्रधानमहामात्यठक्कुरश्रीकीकी महाक्षपटलिक महाप्रधानार्थलेखिठक्कुर श्रीदशमूलिकवत्सराज महासान्धिविग्रहिकठक्कुर पुरुषोत्तम महाप्रतीहारदुष्टसाध्यचरा (f) ध्यक्षभाण्डागारिकप्रभत्तबारणाश्वस्वाधीनका इत्येतानन्यांश्च प्र दास्यमानग्रामनिवासिजनपदांश्चाह्वययथार्हं मानयति बोधयति समाज्ञापयति च। यथाविदितमस्तुभवतां। संवत् ९३२। श्रीमन्त्रिपुर्य्यां युगादौ नर्म्मदायां विधिवत्स्नात्वा श्रीमन्महादेवं समभ्यर्च्य मातापित्रोरात्मनश्च पुण्य यशोतिवृद्धये सम्वलपत्तलायांचोरलयो (g) ग्रामश्चतुःसीमापर्य्यन्तश्चतुराघाटविसर्गः सगोप्रचारः सजलस्थलः साम्रमधूकः सलवणाकरः सगर्त्तोषरः सनिर्गमप्रवेशः सजांगलानूपो वृक्षारामोद्भिदोद्यानतृणादिसहितः (h)

अर्द्धपुरुषारिकादायादिसमन्वितः सवनपर्व्वतः सर्व्व वाधाविवर्ज्जितः ग्रामोयं सावर्णगोत्राय भार्गव च्यवन आप्नुवान् और्व्व जामदग्न्यति पञ्चप्रबराय छन्दोगशाखिने पण्डितश्रीजनार्द्दनप्रपौत्राय पण्डितश्रीसूह्लणपौत्राय पण्डितश्रीछितुपुत्राय पण्डितश्रीसीढशर्म्मणे ब्राह्मणायोदकपूर्वकथनं शासनीकृत्यास्मदभ्यनुज्ञया मातृश्रीमह्लासलदेव्या प्रदत्तः।

अत्रचाभ्यर्थनादातुर्भवति यथा॥

सर्व्वानेतान् भाविनः पार्थिवेन्द्रान
भूयोभूयो याचते रामभद्रः।
सामान्योऽयं धर्म्मसेतुर्नृपाणां
कालेकाले पालनीयो भवद्भिः॥२७॥

(f) Correction. (g) Sic in original. (h) Here a line is obliterated.

वहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥२८॥

सुवर्णमेकं गामेकां भूमेरप्येकमङ्गुलं ।
हरन्नरकमाप्नोति यावदाभूतसंप्लवं ॥२९॥

तडागानां सहस्रेण अश्वमेधशतेनच ।
गवां कोटिप्रदानेन भूमिहर्त्ता न शुध्यति ॥३०॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
स विष्ठायां क्रिमिर्भूत्वा पितृभिः सह मज्जति ॥३१॥

फालकृष्टां महीं दद्यात् सवीजां सस्यशालिनीं ।
यावत् स्वयं कृतां लोकस्तावत् स्वर्गे महीयते ॥३२॥

षष्टिवर्षसहस्राणि स्वर्गे वसति भूमिदः
आच्छेत्ता चानुमन्ता च तान्येवनरके वसेत् ॥३३॥

वारिहीनेष्वरण्येषु शुष्ककोटरवासिनः ।
कृष्णसर्पास्तु जायन्ते देवब्रह्मस्वहारिणः ॥३४॥

अन्यायेन हृता भूमिरन्यायेन तु हारिता ।
हरतो हारयतश्च दहत्या सप्तमंकुलं ॥३५॥

अस्मत्कुलक्रमगताः समुदाहरन्ति
अन्यैश्च दानमिदमभ्युपमोदनीयं ।
लक्ष्मीस्त्वला सलिलवुद्वुदवन्नराणां
(i)
दानं फलं परमतः परिपालनीयं ॥३६॥

(i) In original द्व

प्रजाहितार्थं स्थितयः प्रणीता
धर्म्मेषु विद्वान् परिपालयेत ।
यो लोभमोहाद्धरते दुरात्मा
सोधो व्रजेद्दुर्गतिमाशु कष्टां ॥३७॥

यानीह दत्तानि पुरा नरेन्द्रै
र्दानानि धर्म्मार्थयशस्कराणि ।
निर्म्माल्यवान्तप्रतिमानि तानि
को नाम साधुः पुनराददीत ॥३८॥

भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति ।
उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्गगामिनौ ॥३९॥

शंखो भद्रासनं छत्रं धराश्वावरवारणाः ।
भूमिदानस्य चिह्नानि फलमेतत् पुरन्दर ॥४०॥

अस्मिन् वंशेऽन्यवंशे च यः कश्चिन्नृपतिर्भवेत् ।
तस्याहं हस्तलग्नोस्मि शासनं न व्यतिक्रमेत् ॥४१॥

वाताभ्रविभ्रममिदं वसुधाधिपत्य
मापातमात्र मधुरो विषयोपभोगः ।
प्राणास्तृणाग्रजलविन्दुसमा नराणां
धर्म्मः सखा परमहोपरलोकयाने ॥४२॥

मद्वंशजाः परमहीपतिवंशजा वा
(*j*) पाषाणदण्डमनसो भुविचारिभूपाः ।
ये पालयन्त्यमरविप्रभुवः स्वराज्ये
तेषां मया विरचितोऽञ्जलिरेषमूर्द्धि ॥४३॥

(*j*) Correction hazarded.

अभ्युद्धरणव्रण श्रीधर्म्मसूनुना
लिखितं वत्सराजेन वैदेश दशमूलिना ॥
पण्डित श्रीकेशव लेखितं ।
सूत्रधारनामलेमोत्कीर्णम् ॥ (k) शुभं भवतु ।
श्रीहरचन्द्रपण्डितेन श्रीरामगोविन्दपण्डितेन च
ताम्रशासनादुद्धृतं ॥

Art. V.—*Mr.* Middleton *on the Meteors of August* 10*th*, 1839.

To the Editor of the Asiatic Journal.

Sir,—I beg to send you an account of several meteors, commonly called *ærolites,* which appeared at Calcutta on the evening of Saturday the 10th instant, and trust that simultaneous observations in other parts of India, may confer upon it scientific value. It is particularly desirable, that if the same phenomena were witnessed by others, they should publish the particulars, since by numerous and varied observations alone can any hope of ultimate acquaintance with those yet mysterious bodies be entertained.

At 11 p. m. the atmosphere being particularly clear, my attention was attracted by a meteor of comparatively small size, and of a reddish colour, like that of the planet Mars, and unaccompanied by any train. It first appeared at a point in or near the prime vertical, and having about 40° of zenith distance, and it disappeared about 30° above the horizon. This was, about thirty minutes after, followed by another of far greater brilliancy and magnitude, which appeared in nearly the same place and followed the same path, projecting behind it a luminous train, stretching from the place of its appearance to that of the disappearance of the body, and vanishing simultaneously with it. The train while it lasted most distinctly marked the path of the *ærolite,* which appeared to be a curve of small curvature; while the height and direction of the body, as indicated by it, was such as to have carried it far beyond my horizon. The velocity of this meteor, like that of the others, was amazing, carrying it through between 50° and 60° in as near as I could guess, about $1\frac{1}{2}$ second. At five minutes past eleven another appeared in the zenith, and swept along, in apparently a straight line, vanishing at about the same elevation above

(k) In original स